The Flaming Sword.

"*And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life.*"—*Gen. III. 24.*

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SOCIOLOGY.

REMOVE THE STAMP FROM GOLD!

"Ye Shall Not Make With Me Gods of Silver, Neither Shall Ye Make Unto You Gods of Gold."

When the question, "Good Master, what good thing shall I do that I may inherit eternal life?" was asked of the greatest philosopher the world has ever produced, the answer was, "Keep the commandments!" Such reply to this most important of all questions, from so great an authority as the Lord Jesus, the Christ of God, ought certainly to establish the basis of all human hopes, and to forever settle the question of human obligation. The traditions of the church have rendered the law of God of none effect, and now that there has come a revival of a knowledge of the law, and the importance of obedience to it—as the essential factor of restoration from mortality to immortality,—the persecuting, antichristian power, posing as the church of Christ, will again raise its crimson hand in the effort to strike a dreadly blow at the authority of the Son of God.

"Keep the commandments!" But modern Christianity is authority for the dogma of the church that "They cannot be kept." Despite so great an authority as modern, paganized Christendom, Koreshanity, responsive to the command of the Lord, reiterates: "They can, and—by the authority of the life of God in Jesus the Christ, planted in the race, and now awaking in the resurrection—*they shall be obeyed.*" As the Decalogue—or ten words, penciled by the finger of the Most High upon the two tables as typical emblems of the ten principles of life—was placed in the ark of the covenant, covered by the "chariot of the cherubim" and obscured from the penetration of man, so the ten principles or laws which they represented have been obscured from human comprehension, awaiting the period of human history and progress when, through the divine consciousness in man, the science of the law of life should be revealed. The Lord Jesus kept the law, and because he was made perfect, through obedience, the pagan dogma prevails in the church that his perfection will atone for the imperfection of humanity, *without* human obedience. This fallacy in the doctrine of atonement has arisen partly through misinterpretation of the word atonement, or a want of critical analysis, therefore the misapprehension of its etymology. The word atonement means to make at-one. In this question of making at-one resides the science of which, so far, the church has remained in total and abject ignorance. The office of the Lord was to reconcile humanity with the law of God, for when men come into reconciliation with the law, and love to obey it, they become heirs of God and joint heirs with Jesus the Christ.

Some of the results of "making unto you gods of gold" may be seen in the present financial state, wherein the commercial world is on the verge of a panic because the financial wisacres of the old world—who have trusted to the god gold—see the necessity of getting their god well in hand. People outside the gold ring are trying to fathom the mystery of gold exportation. It is understood thoroughly by the gold manipulators, and by the government(?). The world has reached a financial crisis, and none are more greatly alarmed than the "government" and the bankers of this country. Gold is god, and of all tyrants his power is the most to be dreaded. There is but one way to get from under the tyranny of the gold power. Dethrone king gold! Take off his crown—the stamp placed there by usurpation of the rights and liberties of the people—and relegate him to his normal position among the general commodities in the markets of the commercial world! We do not advise the substitution of either silver or paper. Destroy money! Eradicate it from the catalogue of things, and for its use substitute the righteous adjustment of the performance of use, and the equitable distribution of the products of industry!

The exercise of the love of money is a direct violation of the first command of the Decalogue: "Thou shalt have no other gods before me." "The love of money is the root of all evil." Let us destroy this love through the institution of measures for its obliteration. Destroy the necessity for the use of money through equitable distribution! We are often confronted with this argument: "If you should equally distribute the wealth of the country, it would not be long before it would be in the hands of the few. The industrious, economical and calculating would gather it, and the shiftless and profligate would "squander." We have never advocated, neither have we held to the idea of equally distributing wealth as money, or as riches, founded upon money valuations. Wealth, or the products of industry, should be equitably shared by the industrious, whether that industry be of the mental or physical kind, and industry or the performance of use should be the guarantee of supply. Those who will not perform use, if able, should be allowed to starve; the laws of vagrancy ought to be applied to the would-be aristocrat as well as to the poverty-striken. Whether the law be of civil enactment or of moral influence, must depend upon the progress of civilization.

God the Lord,—by this we mean the Lord Jesus, the Creator of the universe,—is the God to follow. He instituted the principle of the common use of property. It worked wonderfully till the church passed into its pagan declension. He gave us an exhibition of his enmity toward the money power and its system, his animosity to the competitive impulse and procedure, in his demonstration with the speculators in the courts of the temple. "My house," said He, "shall be called of all nations," as written, "a house of prayer; but ye have made it a den of thieves." God's house is his humanity, and just as the Lord renovated the symbol of his humanity by driving out the money speculators, he will renovate and restore now, in his coming, by destroying the money power. One of the first steps toward accomplishing this purpose will be the removal of the stamp from everything called money. This done, men will be open to the worship of the true God who must then, necessarily, be the God within man, for "God is in the generation of the righteous." As the God and Father, whom Jesus worshiped, was the Father in him, so when the sons of God appear, through regeneration, they will worship the God within.

Some will say, we have no right to interfere with the honest accumulations of the rich. It was said with equal force, we have no right to interfere with the honest accumulations of the slave owner; but God's justice demanded the liberty of four millions of slaves, and for the iniquity of the bondage came righteous retribution.

Protection as a principle, means, either that we as a nation are too small and cowardly to enter the world's arena in competition with other nations for the markets of the world, or that a few narrow-minded men, who manufacture certain kinds of goods, demand protection for their own personal interests.

"Destroy money" by instituting exchanges of products.

Render To Cæsar the Things That be Cæsar's, and to God the Things That Belong To God.

When the democratic party issued the campaign cry, "Destroy the money power!" it touched a sympathetic chord in the hearts of the American people, stronger than it realized. The party was astonished at the results, and it is destined to still more appreciate the awakening of the masses to the cause of their calamity. The products of industry are accumulating in the hands of the millionaires, through a legislation fostered for their interests, and the oppression of the wage-slave augments proportionately to the aggregation of wealth. The voting population of the country is becoming conscious of the fact that the millionaires and their attorneys, in the congress of the United States, associated with the bankers of the country to defraud the people, cannot be depended upon to advocate the cause of the "common" wage-earner, as against the tyrant whose every interest lies in the perpetuation of his slavery.

The campaign cry, "Destroy the money power!" was responded to with an alacrity which dissipated the republican dream, and overwhelmed the democratic party with a vision of victory and a subsequent responsibility beyond its capacity. Had it the intellectual ability to perceive, it has not the moral integrity to institute measures for the relief of the people. The struggle is one of the masses against the money tyrant, and the principle is the same whether it be the monetization of gold, silver, paper, or of all three. In either case, it is fiction placed upon a worthless substance which, so soon as monetized, is in the hands of the Shylock who demands the pound of flesh. The argument of the bimetallist in favor of free coinage and monetization of silver, at a fixed ratio with gold, and the opposing argument of the monometallist, demonstrate that either gold or silver has a market by virtue of the stamp upon it, and that to remove the stamp of either depreciates it. If the government stamp upon silver will give it a marketable demand that it does not possess without the stamp, then the monetization of gold has the same effect upon gold. Money—whether gold, silver or paper—is in the hands of the millionaire, and all the talk about placing money in the hands of the people is an illusion so long as vast accumulations are hoarded in the coffers of the corporations or individuals.

Compute the income on three hundred millions of dollars at three per cent interest, even, and see how long it will require to absorb any amount of money distributed among the masses. The danger to the people, growing out of the competitive system, is in the growing accumulations of the millionaire, against which the small holder cannot long contend. The revolution to come is in the education of the masses in their right to equitably distribute the products of industry. You ask, "Do you advocate the principle of violently taking money from the rich, and giving it to the poor?" No; the "gold bug" has set us the example. The monometallist expended millions of dollars in the institution of the legislation which destroyed the wealth of the bimetallist; let the people now destroy the fiction on gold by demonetizing gold. Let the men who hoard the gold keep it, if it is any pleasure to do so, but *destroy its value by demonetization!* This will settle the financial problem. There will be no necessity for

continuing the argument on the question of single tax, for then that question has found its solution.

The greed for spoils is the one great bane of official position, and the great obstacle in the way of honest legislation. The people have the right to demand what belongs to them, but they have no power to enforce those demands because they cannot depend upon those whom they expect to represent them, to perform honest legislation. Destroy money, and the temptation for dishonesty has disappeared. How shall we destroy it so long as we depend upon legislation for its destruction, while at the same time the element against its destruction is our only hope for the accomplishment of our desire? This is the point where the world fails; at this point it loses hope; at this point comes the struggle, and the violent revolution which, though a destructive and disorganizing force, does not contain a single element of either organic purpose or power.

Koreshanity expects nothing, either through the party in power, or the party made up of a hungrier swarm to be fed through the same legislative processes. What, then, is our hope?

First, that the power of the Christ—who possessed the germs of the communistic kingdom, planted in the race at the beginning of the age,—shall mature the fruits of that planting in the development of the kingdom of righteousness. Second, that the regenerated and re-organized wisdom shall institute, independently of all parties, the new commercial and industrial system. There is but one power on the face of the earth today that offers any concentrated force of resistance to the onward march of Koreshanity, for the reason there is but one power today that has within it the elements of organic unity;—that is the subtle, intriguing, mercenary and unscrupulous Catholic power, especially as swayed by Jesuitism. It is the purpose of Koreshanity to meet the disguise of the scarlet beast, through an open warfare wherein every principle of life is declared upon the housetops. We will meet organic force with organic force; secret discipline with the avowal of our purpose to effectually organize and train our forces for the final and successful establishment of a kingdom having at heart, as one of its purposes, the creation of a righteous government.

Koreshanity does not expect to accomplish its designs through the present system of legislation, though its Unity is both religious and secular. What it accomplishes will be done through a kingdom of its own, though in no case does it purpose to conflict with or violate law that the existing and recognized government creates and sustains.

Place your possessions in one common purse, was the direction given to the twelve foundations of the Lord's kingdom. Sell all your possessions and bring the price of the things that you sell, and lay it at the foot of the altar of sacrifice, was the voice of the Holy Spirit, the testimony of the Lord's power with men.

Biunity, not dualism, is a term expressive of the Koreshan concept of the originative nucleus and center of creation.

The ballot is the sure weapon, but its usefulness to the masses means organization into organic unity.

The Doom of Millionaires Hastens.

Let us read this again. Not because we like it as it is. Not simply because Chauncey Depew said it, nor yet entirely, because he said it tauntingly, threatingly and defiantly, but because we know that every word of it is true—terribly true, —and because it may and ought to cause us all to think, determine, and work more earnestly and unceasingly to bring about a change before it is everlastingly too late:

"Fifty men in these United States, have it within their power, by reason of the wealth which they control, to come together within twenty-four hours and arrive at an understanding by which every wheel of trade and commerce may be stopped from revolving, every avenue of trade blocked, and every electric key struck dumb. These fifty men can paralyze the whole country, for they control the circulation of currency, and create a panic whenever they will."

What outlook is there for a change of this appalling condition, under the incoming administration? The dinner —unprecedented in luxury and grandeur—given to Mr. Cleveland immediately after his election, by the great railway millionaire, Villard, was honored by the presence of millionaire William C. Whitney, millionaire William R. Grace, millionaire Don M. Dickinson, millionaire Henry G. Davis, millionaire Hugh C. Wallace, millionaire Cal. Brice, millionaire William Steinway, and millionaire Dan Lamont. And if there were others present, their millions were so few that the "court journal" didn't think it worth while to mention their names. This don't offer glittering hope of relief from the power of Depew's "Fifty."—*Roseau Region.*

When the proposition was before congress to refund the nation's bonds at three per cent, one of these long pursed traitors to the people's liberties, who had got himself elected as a member of that body under the false pretense of zeal to do service for the people, but with the real intent, as his actions showed, of serving himself and the robbers of the people, declared on the floor of that body that if the people's representatives dared to pass the measure, his partners, the bankers, would retire $200,000,000 of currency and create the most destructive panic the world ever saw. The measure did not pass and the robber class, as usual, had their way. This man, bolder and more shameless than most of his fellows, frankly admitted that when he wanted instructions as to how he should vote on such questions, which were of vital interest to his constituents, he did not consult the people who elected him and paid his salary, and whose servant he was supposed to be, but the bank of which he was a director. This frank avowal of treachery did not bring down upon the traitor's head the condign punishment it merited, nor even expulsion from the body (which one member had the self-respect to move) but was openly justified by many, and glossed over by the majority who were, doubtless, secretly in the same condemnation. Hereafter, when reformers charge, what this silver-tongued babbler (who is himself in the swim, and knows well the truth of what he utters, and that these men do not scruple to use, as yet, commonly, not openly, this fearful power, of which stealthily by purchased legislation, within a quarter of a century, they have become possessed,) acknowledged, let not the unobservant and foolish people consider them alarmists, and accuse them of misrepresentation. The almost countless millions of the wealth of these men are defiled with the blood of thousands of suicides and murders, which their infamous greed has caused. A vast army of spiritless, starving wretches who have neither the opportunity nor the ability to earn, or procure, that which will keep them alive, owe their helpless, hopeless condition to the insensate greed of these. Among their victims are hundreds of thousands of women, driven to the living

death of prostitution, that they may wallow in nameless luxury and the legion of vices which it always breeds. They have even invaded the cradle and robbed it, paving hell with the bones of infants, starved to death, to enable them to heap high the wealth that can do them no possible good. But their day of reckoning and of doom is at hand, and their damnation (of which the apostle James said, "Go to, now, ye rich men, weep and howl for the miseries that shall come upon you. * * * Ye have heaped treasures together for the last day") hastens.

It will indeed be a day of horrors to these, and such as these, when the, as yet, slumbering fiat of the Almighty, which declares that he that will not work shall not eat, comes to be put in force, yet that glorious time is surely coming, is even now at the door. But a single act which a majority of these same robbed and plundered people are yet competent to put forth, when the breath of the mighty God shall inspire them, can accomplish it all with unerring certainty, and they are now getting ready for that very supreme effort—the destruction of that dreadful Moloch, that horrible, bloody superstition called *money!—O. F. L.*

LIFE OR DEATH.

The problem of life is daily becoming a most serious and momentous one. How to be able to live is the puzzle to the toiling millions. Does death end all? ask the contemplative, who have more time than the majority to give to the consideration of such a question. Can death be overcome? is the latest question which many now have under discussion. If death ends all, then why bear the whips and scorns of time, when suicide will end one's misery? This indeed is the query which every materialist is constantly putting to himself. Probably the great cause of so many suicides, which are daily increasing in number, is to be found in the wide spread materialistic sentiments having their origin in the investigations of modern science. With the growth of materialism, self-murder will keep pace until, with the climax of the "don't know" theory, coupled with the ravages on human brain and nerve by the life-destroying competitive system, which is about reaching its harvest, thousands of men and women will vainly seek rest by the muzzle of the pistol or the cup of poison.

While many are thus removed from the panorama of life, thousands more will pass out by means of the gaunt fiend of pestilence which will soon hover around us in all its hideousness. The songs of gayety of the rich, will soon be turned to mourning, and woe will be unto the house of him who hath oppressed the hireling in his wages. Woe, woe, woe, must soon be the lot of the earth and the inhabitants thereof. Prophecy has declared it, and the unerring finger of destiny clearly points to it. The great labor question now pressing for a solution will never be settled without the culmination of much woe. Life must, therefore, soon be robbed of all those pleasures sought by the selfish. When misery overtakes us, when pestilence is in authority, when cities are laid waste, houses pillaged, and so called law and order scattered to the winds, then shall we seek life, or death? Many will then turn to death only, to find endless life. "There is no death," as ordinarily understood, only as we are able to die in our trespasses and sins. If we can kill the old man in us, that is, the man of sin, we may be made alive eternally. This, however, the modern world knows little of, although men are endeavoring to prove by science that it is possible to live on perpetually in this body.

We wonder how many have already been struck by the mælstrom of social catastrophe who are ready to give some thought to the great question of immortal life in the body? Must men and women die, die eternally? If so, then indeed life is not worth the living. If for all time this body must pass to corruption, then—in view of the hollowness of all life's flitting pleasures and occupations—man is eternally cursed, a poor, wretched, groveling thing, no better than the beast which he lashes to do his bidding. We repeat, that if a corruptible dissolution of the body must ever be the fate of erring flesh, then—so far as we can see—we are but poor, driveling idiots. If the doctrine of reincarnation be not true, then 'twere impossible for the kernel of wheat to reproduce itself through the stalk. With reincarnation, true and an endless death to re-embodied entities a fact, we are almost as miserable, for with such conditions no final consummation or triumph of wisdom can ever obtain.

Let men and women think on these things. Is it possible for the catastrophe of death to be averted? Can we make the law subject to us instead of our being subject to it? We know of no other question equal to this one in importance, for the reasons already assigned. There is not an ambition or an aim bounded by the mortal flesh but that soon withers in the grasp. There is, then, absolutely nothing tangible in all life's ramifications but that way which leads to eternal life—not beyond the grave, for that is not real life. Eternal life knows no death in the body. "The whole creation," said Paul, "groaneth and travaileth in birth until now, and not only they but we ourselves groan within ourselves waiting for *the sonship,"* (rendered adoption) "to wit, the redemption of *our body."*

Eternal life means that the body—this sinful, mortal body which we pollute with all the pleasures of the hour—must be redeemed from death. Which will we have; life or death? Can an endless life be attained in this body by the pursuance of dietetic and hygienic rules mapped out by some physician or scientist? We believe there is a health club now in existence, some of the members of which claim to be one hundred and fifty years old. We do not know that these persons expect to live forever. They simply hope, by following certain rules of health, to stand off the unwelcome visitor a few years longer than other persons. If death is inevitable, then a few years respite makes little difference, and men are but pigmies who would make the practice of certain rules of health the chief aim of their lives. It is not by the preservation of self that death is to be overcome; it is by the keen desire for the preservation of *others* that this great desideratum is to be obtained, if obtainable, which Koreshanity distinctly declares to be possible in this generation.

Immortal life or the overcoming of the last enemy—death—can be reached through self-sacrifice, and by no other way. No hypocritical self-sacrifice will answer. There must obtain in the entity a consuming desire to see the world relieved of its suffering and sin, in order to reach this desired goal. The man who seeks to save his life shall lose it.

"He that loseth his life for my sake shall find it," said the Master. The science of Koreshanity teaches that all those who have reached their forty-second embodiment, in this age, will inherit immortal life through the theocrasis of the Messenger of the Covenant, but if personalities consume most of their time in an anxiety as to whether they have reached their final embodiment, they are apt to be numbered with those who fail to attain. One must be seized with an anxiety for the race, with a sincere willingness to sacrifice himself or herself for the sake of humanity before the evidence is written in the heart that immortal life has been merited.

A race is suffering for redemption and deliverance. Have a care for the world, not for self, otherwise your case is hopeless. It is a matter of secondary importance as to whether this particular body is redeemed in this cycle, but it is a matter of the greatest importance as to whether we are so living in the communistic bond as to do our part toward unfolding the body of Christ in the one hundred and forty-four thousand sons of God who shall come as saviors on Mount Zion to judge the Mount of Esau. Immortal life is offered to those who love the race better than self. If there is any other goal worth reaching, we have as yet failed to discern it. Life, notwithstanding the draperies which human vanity has hung about it, is but a bitter experience, if death cannot be conquered. No physician, or health expert, can point us the way to this great end. Only by following in the footsteps of our Lord Jesus Christ—who pointed us the way, who overcame death, and who kept the law of God—can we at last overcome the grave. There is no exception to this requirement. "To him that *overcometh* will I give a crown of life."—*C. J. M.*

Why Gold Is Going Abroad.

New York, February 10.—Among some of the Wall Street operators today is an impression that the recent heavy gold exportations are due to manipulations. On this matter James R. Keene, of California,—one of the shrewdest men on the Street—said: "The continued exportation of gold by three houses which have been almost exclusively identified with the movement for months, has aroused a great deal of comment and much indignation at the scandalous abuse of the rights and privileges which America accords to every foreign house doing business here. It has been known for months that this export movement has been unnatural at many periods. At these times the export has been palpably the result of an arrangement with foreign syndicates or agents of banks of France, Germany or Austria to procure gold from America by every contrivance possible to secure the parties engaged in the business against loss. Shipments have frequently been made at an actual loss, and the general belief in Wall Street, which I shared, is that these operations have been made successful by opportunities which have been availed of to sell stocks in advance, relying upon the fear of such exports to buy them in again at a profit."

THE ADVANCE BY BANKERS.

Among banks there were congratulations by the wholesale for those who had made voluntary advances of gold. James T. Woodward, President of the Hanover Bank, was indignant at the fact having leaked out that he had refused to go in with Mr. Williams, of the Chemical Bank, in the plan to advance gold in Japan. Mr. Woodward said his refusal was rather a deferment of gold advances, and that if the Clearing-house took any concerted action his bank would join with the others in carrying the plan through.

President Stillman of the City Bank said practically the same thing, and was equally angry at the attitude of his bank having been made public.

It was reported as a fact that on Wednesday the Hanover bank sent up to the sub-treasury for $500,000 in gold, and, proffering legal tender notes, asked for double eagles in return. Gold in smaller pieces was offered, but this did not suit, and then it was asked whether gold certificates, if offered, would be redeemed in double eagles or $20 pieces. When this was answered in the affirmative, the legal tender package went back to the bank and gold certificates came out of the bank's coffers.

At the sub-treasury it was reported that so far $6,000,000 had been paid in by the banks, the payment of $200,000 today by the Bank of America raising the total to that figure. Against this there have been withdrawals of $5,410,000 in coin, leaving the sub-treasury $590,000 ahead by the action of the banks. But notices of some very large shipments next week are already afloat in the air, though as yet no regular notification has been received by Sub-Treasurer Roberts.

There was a report that the Clearing-house was to meet today and take up and systemize the transfer of gold from the banks to the government. There was no such meeting, but the banks were very busy. Some customers wished to start special gold accounts, deposits and payments to be made either in gold or gold certificates. Other depositors wished assurances that they could have gold on call. The banks could not grant either of their requests. This matter was fully settled in advance of resumption January 1, 1879. For a number of years preceding, the New York Clearing-house Association, by resolution, settled that and other points.

A CLEARING-HOUSE STATEMENT.

A statement of the whole bond and gold situation, so far as the government is concerned, prepared by a member of the Clearing-house, shows that the secretary of the treasury is authorized to sell United States 5 per cent ten-year bonds, or 4½ per cent fifteen-year bonds, or 4 per cent thirty-year bonds, to enable him to continue the redemption of legal tender notes in coin. It appears, the statement says, to be the duty of the secretary of the treasury to maintain the redemption of legal tenders in both gold and silver coin, and so long as he anticipates danger in maintaining such redemption, in either gold or silver coin, he appears to have the power to sell United States bonds in order to obtain gold or silver coin needed for the purpose.

The packages of gold for the steamers tomorrow are: Lazard Freres, $1,500,000; Heidelbach, Ickelheimer & Co., $250,000; Ladenburg, Thalman & Co., $1,000,000; total $2,750,000. Of this about all but $100,000 came from the sub-treasury, and packages were made up in return for legal-tender and treasury notes, which were proffered exclusively in payment at 10 per cent in double eagles, 50 per cent in eagles and 40 per cent in half eagles.

The talk about a bond issue is not regarded with favor by conservative bankers. The stock market had discounted

the failure of the House to take up the Sherman law repeal, but would not be surprised if a half-way measure of some sort should yet be put through.—*San Francisco Examiner.*

Character Building Needed.

What we need today, nay, what must come if our civilization is to escape the wreck of every intellectual civilization which has preceded it, is the introduction of a broad, comprehensive system of ethics which, beginning at the kindergarten, shall extend through the university, shaping or moulding character along the highest moral lines; an education in which purity of thought will be so impressed that sensualism will become as repulsive to the moral vision as a loathsome sore is repellent to the eye. The child must be taught to abhor impurity; taught that the body is the temple of the soul; a place sacred to that which is pure, fragrant, uplifting, and ennobling. It is absurd to claim, as some theorists argue, that the moral faculties cannot be developed by proper education. The development of courage among the Spartans by a thorough system of education, from the time the child began to note objects till he was ready to enter the army, produced the most intrepid people of ancient times. The Spartan children, we are told, soon learned to loathe a coward. The daily press bears eloquent testimony to the susceptibility of the child brain to impression by education, in the frequently recurring announcements of youthful desperadoes, child robbers and runaways, who have set out determined to become highwaymen. In a large number of cases, the reports indicate that these children's home influences have been at least negatively good, but that they have imbibed dime novel literature until the plastic brains have been shaped after the fashion of the vicious heroes depicted. Indeed, to all observant investigators, no fact connected with childhood is more manifest than the pliability of the child mind. When there are no home or other influences to counteract the effect, the child brain yields to moral or immoral instruction as the clay in the hands of the sculptor. History and example prove nothing more clearly than that the plastic brain of childhood readily yields to impressions for good or evil, which stamp life throughout all after years. The education of the future must be based on character development. It must cĕntre all the energies on making a broad, liberal, tolerant, justice-loving, pure, and inherently honest manhood and womanhood. We must bring forth a new manhood and womanhood in which the most divine thoughts which have emanated from the noblest of earth's prophets, seers, and poets will exert an all controlling influence. I believe that humanity will some day reach this altitude. The persistency exhibited by the divine ideal of love, justice and fraternity in the hearts of men foreshadows the ultimate realization of the age-long dream. The trend of life is toward this goal, and it is the only justification for creation. But whether it shall come in the near future or whether successive nights and cloud-canopied days are to intervene, depends largely upon the present generation. The human mind, today, is in a wonderfully receptive state. If those who have caught glimpses of the luminous dawn persist in teaching the truth; if they prove true to the highest impulses of their nature, the light that now streaks the east will not be overcast with clouds.

In saying this I am not unmindful of the giant wrongs of our time. I behold the possibilities of the morrow, while noting the outrages of the present. Nor would I minify the evils that are to be overcome, or exalt our present-day civilization beyond its merits. On the other hand, I am every hour reminded of the Herculean task before us. I see Christians in Tennessee persecuting Christians with the ferocity of wild beasts; and, like Paul of old, they imagine they are doing God's will. I see the ideal of manhood and happiness in the minds of our university young men so low that hundreds from our most orthodox and conservative universities imagine they commit no great moral crime when they debase the divine within them by nights of bacchanalian revelry which recalls Greece in her most voluptuous era. I see millionaires who desire the practical subjugation of the workman, complacently witnessing the starvation and untold misery of those who have angered them by showing resistance to their autocratic wishes.

Moreover, I see in all directions the merciless tread of the beast over the finest and fairest flowers of life, and yet over and above this turbid sea of passion and brutality I can see an unmistakable gleam of the coming day. I believe most profoundly that the time *will come* which shall witness, as Victor Hugo puts it, "The end of prostitution for woman, the end of starvation for man; the end of night for the child; the age of brotherhood, concord, and dawn." But this can only come after successive generations, in which the highest elements in man's nature have been rounded and developed by a rational system of ethical culture—by character building which shall comprehend in their broadest significance, Liberty, Justice and Fraternity.—*Arena.*

The union of love and wisdom creates, fosters and expands life and liberty. The union of lust and ignorance causes destruction and tyranny. True religion, therefore, gives the greatest freedom and creates the best condition for the expression of life. "By their fruits ye shall know them;" this test, if applied to popular religion, shows it to be offspring of ignorance and lust, for it countenances all manner of destructiveness—hanging, war, hunting, etc.,—in its lust for power; and it seeks to tyrannize over humanity by compelling all to be bound by its arbitrary dogmas and edicts.—*World's Advance Thought.*

The First Fiat Money.

Marco Polo, who with his father and uncle, traveled from Venice to China in 1270, and lived in China until 1292, reaching Venice again in 1295, tells of the Great Khan, Kublai, making paper pass current through his dominion, not as representing gold or silver or other value, but simply by virtue of his royal order. The paper money was of various sizes and values, and each piece had the Khan's seal stamped upon it. This is perhaps the first-known paper money.—*Ex.*

The Sun of Righteousness shall arise with healing in His wings, only to those who love the works of righteousness, and fear the name of the Lord.

SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.

The New Crusade.

Not to rescue a tomb from the grasp of the barbarian; not to institute Christian worship in the land of the stranger, but to rescue from a living death thousands, yea, millions of our suffering womanhood, and to rebuild the temple of the Most High in our own glorious America, is the purpose of the crusade upon which we have entered. Are there any who question the necessity of this contest we have inaugurated? Let them win the confidence of their nearest neighbors or kindred, and, in the hush of the twilight, or in some moment of the overburdened heart's longing for solace and sympathy, let them listen to the tale, alas! how almost universal, of love given freely, and returned, how? By love as pure, by a conjunction of souls truly holy, constituting the true marriage? Ah no! How many a fond woman has too soon been disillusioned, and borne for the rest of her days a burden too great for human endurance. In loneliness and suffering they have taken up the cross laid upon them by the one to whom they have devoted their lives, unrelieved even by the recognition of the sacrifice. Do you doubt this? Go, I say, to your sister, your mother, yea, to your wife, and ask her for the truth, in the name of God, and see if the statement is exaggerated. Ask any honest physician the cause of the physical suffering of the women in his charge, not to speak of the thousands who endure in silence, looking only for the blessed release of death. Truly their cries shall be heard by the ear of God; their sighs shall not be in vain,—but, upon their *own* effort rests their deliverance.

We sound, then, the tocsin: "Wake, sisters; the time for the purification of the tabernacle, for the building of the temple, is at hand!" The temple, what is it? It is your *body*. In it your *Lord* is to reign! Not in a body desecrated and defiled by lust,—the vehicle of rebirth to any who seek return to earth; mothers, by accident, of unwelcome children,—but made holy, reserved for his indwelling, devoted to his service, the sanctuary inviolate. Awake, then! Assert your right to the God-given prerogative of which no man can deprive you against your will, and spread the knowledge that the day of the Lord is come! That alone makes possible your deliverance. That alone will give power to vanquish the foe. Join hands, all along the line; pass the word from one to the other, until all shall know the glad tidings, that upon *herself alone* must woman rely for deliverance from all her woes.—*N. C. C.*

Franklin said he had tried all his life to cure himself of pride; finally, when he succeeded, he found he was *proud* to think he had accomplished his purpose!—*M. R. M., M. D.*

The Condition of Chicago's Wage Slaves.

The Chicago *Times* of February 8, publishes an interview with county agent O'Brien. He is made to assert, among minor appalling details, that there are in Chicago three thousand five hundred deserving poor families booked for county aid; "that there are so many dead found all over the city, in cellars and garrets, that the ambulances cannot convey them to the morgues;" that the overcrowded hospitals are refusing applicants, and that, if the present weather continues much longer, the county appropriation for the poor—of which twenty thousand (of the apportioned eighty thousand per annum) was consumed in January—will be exhausted.

There is in humanity the innate quality that spurns the victim of one's willful injustice, thereby working the recipient double grievance, in that he not only endures the first wrong, but the continued result of the reflection of that wrong upon the mind of the perpetrator; and but for this fact, that man determines against the victim of his oppression, this bitter winter had had the purses and the service supplementary to that of the overwrought county officials, which had outwitted the errands of the ambulances. Yea, if from a sister city should come a tale of conflagration with its attendant destitution, Chicago's fortune grinders would be among the first to respond, for there would be no need for the perhaps unconscious attitude of justification. It is well that other cares and other pictures partially crowd from the mind of the powerless sympathetic these thoughts of the three thousand five hundred who garnered for the stores of the already surfeited until there was no more work and no more dole, when they turned to their miserable abodes which were soon fireless and filled with the wails of half-famished, disease-stricken children; it is well, too, that there is an eye intently bent upon this hades of woe, and its causes. It is a pet assertion of the Mammon worshiper, he whose existence is wedded to competism and the wage-slave system, that poverty and merit are not co-existent in America. It is useless to invite *him* to compare that verdict with these facts:—These three thousand five hundred families, as per statement of Cook county's accredited official, are *"deserving."* Allowing each family four members, we have in this one city of our boasted America, fourteen thousand persons who see grim death, in form of cold and hunger, glaring at them through the frail barrier of a scant and precarious public charity. This number, embracing but the *families,* excludes a multitude of cases who have and will meet death through privation. Oh how long will the Almighty suffer it!

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The wealthy church member has no affectionate musings upon the vital principle of communism inculcated and practiced by the Lord Jesus. He brings all his puny might of argument to pierce that God-wrought, God-worn armor. Cite him the Christ and the twelve sharing the common purse, and he grants the method his approval in the case of that "limited number," but disclaims its adequacy for the financial conduct of the millions now following (?) Christ. Speak of the outpouring when so many as received the Holy Spirit shared their worldly goods together, and his

approbation proceeds in adverse ratio to the increase in the numbers of the Lord's followers; advocate a return to following this God-given example, and he bestows his improvement upon the teachings and life of Jehovah!

The machinery for grinding the face of the poor is perfect; the employer grows greedier through accumulation, and emulates the most illustrious examples who have amassed through the wage slave system, and the employee, through manifold weight of oppression, grows less powerful to resist. In view of all this, can we expect next winter will see so few as fourteen thousand deserving poor in Chicago? To the present rank of mendicants, however, there is threatened decimation. Pestilence is abroad. The coming summer a seething mass from all lands will press close upon the heated quarters where the fourteen thousand who shiver today, will then, depleted in vitality and hope, fall easy victims to a scourge, when the carnival of death may stalk on from the oppressed to the oppressor.

To what end are we tending? To the depopulation of the earth "unless those days should be shortened;" but by the fiat of the Eternal they shall be shortened. The instrument of His choice is in the field, under his abiding generalship, and the cause in the interest of downtrodden humanity will obtain because the time has come for the Almighty to fulfil his promise. The leveling process will begin when from sea to sea shall ring, "He has put down the mighty from their seat and exalted them of low degree."—*Amanda M. Potter.*

THE KALI AGE.

A Wonderful Poem Written One Thousand Years ago.

In the Puranas, Book VI., page 1, is given the following account of the Kali, or fourth age of the world—the age of universal degeneracy:

Hear what will happen in the Kali age:
The usages and institutes of caste,
Of order and of rank, will not prevail,
Nor yet the precepts of the triple Veda.
Religion will consist in wasting wealth,
In fasting and performing penances
At will; the man who owns most property
And lavishly distributes it will gain
Dominion over others: noble rank
Will give no claim to lordship; self-willed women
Will seek their pleasure, and ambitious men
Fix all their hopes on riches gained by fraud.
Then women will be fickle and desert
Their beggared husbands, loving them alone
Who give them money. Kings, instead of guarding,
Will rob their subjects, and abstract the wealth
Of merchants, under plea of raising taxes;
Then in the world's last age the rights of men
Will be confused, no property be safe,
No joy and no prosperity be lasting.

—*From "Indian Wisdom," by Monier Williams.*

Forbearance.

Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's table eaten bread and pulse?
Unarmed faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
Oh, be my friend, and teach me to be thine!

—*Ralph Waldo Emerson.*

From "Celestial Love."

Oh what a load
Of care and toil,
By lying use bestowed,
From his shoulders falls who sees
The *true astronomy*,
The period of peace!
Counsel which the ages kept
Shall the well-born soul accept.
As the overhanging trees
Fill the lake with images,
As garment draws the garment's hem,
Men their fortunes bring with them.
By right or wrong
Lands and goods go to the strong.
Property will brutely draw
Still to the proprietor;
Silver to silver creep and wind,
And kind to kind.
Nor less the eternal poles
Of tendency distribute souls.
There need no vow to bind
Whom not each other seek, but find.

* * *

Love's hearts are faithful but not fond,
Bound for the just, but not beyond;
Not glad, as the low-loving herd,
Of self in other still preferred,
But they have heartily designed
The benefit of broad mankind.
And they serve men austerely,
After their own genius, clearly,
Without a false humility;
For this is love's nobility,—
Not to scatter bread and gold,
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-counsel good.
He that feeds men serveth few;
He serves all who dares be true.

—*Ralph Waldo Emerson.*

Representative Woman Editor.

One of the representative woman editors in the country, who is thoroughly alive to the best interests of her sex, is Mrs. S. C. F. Hallowell of the Philadelphia *Ledger*. Her suite of offices and reception-room in the *Ledger* Building is cozily furnished and located some distance from the din of the composing and general editorial rooms. Mrs. Hallowell was among the founders of the famous Philadelphia New Century Club, and has always been actively interested in its work officially. She is one of the vice-presidents of the Browning Society, formed from the Century Club, and also the friend of the working women's clubs and societies in her city. Personally she is charming and distinguished in appearance.—*Chicago Tribune.*

A Keen Shaft.

"The eye of the law" is a correct expression; the law has only one eye, and that is the male eye. In law, in politics, in the church, in the schools, we bungle sadly for want of the other—the female eye—and nothing will ever be fully and clearly visible until it is wide awake and at its post. It would be sharp enough to catch the male eye napping; only, when that vigilant eye is astir, the male eye will not nap; it, too, will be vigilant and keen.—*Shafts.*

SHARP CUTS.

When the worst comes to worst, man finds out his best. —*Anon.*

Business and religion, on the competitive basis, have about as much affinity as oil and water, and mix equally well.

Liberty is always depicted as a woman. This is prophetic for liberty will come when woman assumes her rightful place.—*Universal Republic.*

Society is composed of two great classes,—those who have more dinners than appetite, and those who have more appetites than dinners.—*Iowa Tribune.*

Pure blood can overcome physical decay; pure thought can overcome error; and pure love can overcome all strife and hatred.—*World's Advance Thought.*

Nebraska farmers are selling their wheat at thirty-eight cents a bushel. What a wave of prosperity is floating over that state. Stop it! Stop it!!—*The Emancipator.*

The greedy wealth getter cannot enjoy the fruits of his accumulations any more than the glutton enjoys the after effects of a heavy meal.—*World's Advance Thought.*

He who uses his muscle and neglects his brain will find the profits of his labor posted to the credit of some one who uses his brain and not his muscle.—*St. Louis Monitor.*

"Justice is blind, deah breddern, but it do look a leetle odd dat dare's mo' men sent to jail for chicken stealin' dan for embezzlement or highway robbery."—*N. Y. Herald.*

The laboring people of this country have some great lessons to learn before they can be entrusted with the control of the affairs of the bulk of our citizens; one of these is the lesson of justice; another, the rudiment of liberty.—*K.*

The revolution in Hawaii had its origin in the greed of the two thousand foreign (American and English) business people to get possession of the land of the natives. It galls them that the "lazy Kanaka niggers" won't give up their common right to the soil of their islands. The whites want to get title to the land and then make the "niggers" work for wages. At present the whites have to import labor from all parts of the world to work their leased sugar plantations —for the natives will not toil for them.—*Hayes Valley Advertiser.*

Massachusetts is among the cluster of so called prosperous states in the Northeast. The bulletin shows that in the ten years, 1880 to 1890, 250,222 real estate mortgages were registered in the state, representing an incurred indebtedness of $508,455,550. On the first of January, 1890, $323,277,668 of this total mortgage indebtedness—a good deal over half—was still unpaid. Showing that while the population had only increased 25,57 per cent, the indebtedness had increased 168 per cent. Now there is food for thought. Ye calamity howlers and ye prosperity howlers both ought to digest that, and then ask "where am I at?"—*Progressive Farmer.*

The Carnagie Steel Company has been notified that no space will be granted it at the World's Fair for the purpose of making an exhibit. This is not as it should be. No more interesting exhibit could be made than Fort Frick with its port holes; its hot water baths; its electric wires intended to deal death and destruction to workmen; the iron lined barges glittering with Winchesters in the hands of a mob of hired mercenaries; the plutocratic Hessians that are to be the dependence of the coming rebel; the picture of the militia force of the state of Pennsylvania standing in line in the streets of Homestead to assist in reducing the income of American citizens in order that the wealth of foreigners may be increased by millions.—*Mill's Weekly World.*

THE "CRUCIFIXION PLANT."

Tradition of the Alleged Miraculous Origin of Calvary Clover.

Those versed in plant and flower lore say that the celebrated "Plant of Calvary" was unknown in the flora of the world prior to the date of the crucifixion of Jesus. According to tradition the original plant sprung up in the track made by Pilate when he went to the cross for the purpose of placing that famous "title" over the head of him of whom the Jews said that he called himself "King of the Jews." The plant as it is now known is a common trefoil, resembling the common clover in many particulars, especially in the peculiarities of growth. There is but little doubt that in truth it was originally a native of Turkey or India, but Christians who discredit the story of its miraculous origin still claim that its native home is Palestine. Under the name of Calvary clover it is known all over Europe. At present the three round green leaves of the plant have each a carmine spot in the center, which looks for all the world like a drop of blood. During the day the three leaves stand erect, the two side ones laterally taking on almost the exact form of a cross. During the season a small yellow flower appears, its form and make-up reminding one most startlingly of the crown of thorns.

Early Christian writers and not a few of the "vulgar" historians mention this botanical oddity. Julian says that in his time each of the leaves had a white center in the form of a cross, and that close inspection would reveal miniature pictures of figures hanging to each. The figure on the center leaf was always clad in white, those on the sides either in black or red. He also says that the crosses, figures, and bloody spots disappeared from the side leaves before the flower burst into bloom, but that the central one (which in all countries was thought to represent the Savior) "lasted for a good fortnight after the others had faded from view."—*St. Louis Republic.*

From "Woodnotes."

The timid it concerns to ask their way,
And fear what foe in caves and swamps can stray,
To make no step until the event is known,
And ills to come as evils past bemoan.
Not so the wise; no coward watch he keeps
To spy what danger on his pathway creeps;
Go where he will, the wise man is at home,
His hearth the earth,—his hall the azure dome;
Where his clear spirit leads him, there's his road,
By God's own light illumined and foreshowed.

—*Ralph Waldo Emerson.*

The Bread of Life is Love; the salt of life is work.—*Anon.*

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.

Integral Unity.

As the traveler of the desert, while parched with thirst, is often haunted by a tempting mirage of waving palms, of sparkling streams and crystal lakes, so the sojourner among the arid desolation of modern civilization is often entranced with visions of surpassing splendor of an ideal commonwealth. Many have caught a glimpse of the glory of the coming day, the kingdom of righteousness in the earth, when "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." As some say, it is an easy matter to dream a dream, but it is an entirely different affair to make the airy structure of our imagination an actuality wrought out in living facts. Social philosophers of all ages have outlined cumbersome plans of construction, which when applied to practice, have ended in utter failure, to the dismay of the originator and his hopeful followers. In erecting a building, the plan of the architect is of great weight, but of far superior importance is the quality of the material that is used in the structure to be raised. The evils of the modern church and state are due to the character of the people that compose them; effective reformation of society can only be secured by a change in human conduct, by transforming the predatory beast in human form into an incarnation of love. Charles Dickens, in "Oliver Twist," when Oliver is placed as an apprentice with an undertaker, by the parish authorities, has a boy, a few years older than Oliver, salute that unhappy young gentleman with the assuring statement, "you are under me." It is this love of tyrannizing over others, to benefit self at their expense, to enslave them, which must be destroyed.

"And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

Prof. Lombroso of Turin, Italy, has discovered in his psychological studies that mobs generate a peculiar, vicious influence, resulting in acts of rapine, murder and vandalism to which individuals would not be led except for the force or energy evolved by the assembling of the mob. It is an ascertained fact of Koreshanity, that every human being is an electro-magnetic motor, and that just as a number of Leyden jars can be formed into a battery of augmenting potency, so human beings can be congregated or related for the purpose of generating any kind of influence desired; the quality of the potency, energy, or influence generated depending on the desire, quality and character of the persons forming such a battery.. The Lord Christ understood this law, and in conformity with it constituted a great biologic battery; as a result, on the day of Pentecost there was a wonderful phenomenon: "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "And all that believed were together, and had all things common." This was *religion*, the re-binding of God with man. God (the Lord Christ), through the operation of the battery constituted by him, was translated to Holy Spirit; all who desired him, inspired (inbreathed) the new atmosphere thus generated. This caused a change in the conduct of believers toward each other; they were re-united in goodness (godliness), "and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." As the result of the baptism of the Holy Spirit there was an integral unity in the beginning of the Christian age. Christ possessed the character which he denominated the kingdom of heaven. "The kingdom of heaven is like a mustard seed." He also said that if a seed was not sown it would abide alone. Furthermore, "A seed is not quickened except it die." Christ was sown in the race, that his character might obtain among men; and all who were receptive to the divine seed congregated in the primitive church. But as the seed could not quicken the humanity except it died, so the primitive church lost its primary purity and virtue; it committed adultery with paganism, and declined.

The cycle of growth and development of the divine seed is verging upon the harvest; the resurrection (reincarnation) is at our very gates. The conditions obtaining among primitive Christians, the kingdom of heaven in its least form, are to realize in the heaven here and now. Another battery is about to be formed; the potency is being husbanded and generated which will culminate in a coming baptism that shall transform a greedy, degraded race into an orderly, harmonious, divine humanity. The character of Jesus Christ, the Lord, must obtain in man. If we aspire to his exaltation, and struggle with might and main to overcome the promptings of the beast that would drag us down, we shall achieve the victory.

It is not the environment that makes the character; it is the character that creates the environment. Integral unity will accrue to men when a corresponding character has become a reality.—*Carl Gleeser.*

"Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies."

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life exempt from public haunt
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything;

—*Shakespeare.*

Pungent Paragraphs.

Honesty is the best policy, but policy is very poor honesty.

The want-enness of Wall Street creates the want of the poor.

"In the eye of the law:" well *what's* in it? A mote? yea, the al-mote-y dollar.

The way to suppress poverty is not by the increase of wealth, but to provide for its equitable distribution.

A rolling stone gathers no moss, but is compensated by the fact that it never gets to be a "mossback."

Some people can only ascend the ladder of fame upon a stairway carpeted with their downtrodden fellows.

Small books are read the most.—*Ram's Horn.*
Yes, red leather books.

Don't try to carry all your religion in your head.—*Ram's Horn.*
Let it extend to your heels, in the daily walk.

No man by his own labor becomes a millionaire; it is by stealing the profits of other people's labor that he grows wealthy.

Miss Bartholdi is said to be lighting the world to the shores of liberty. It would take a brazen statue to pretend to any uncommon liberty for this country!

The ancient highwayman, mounted and masked, met you in person upon a lonely road to relieve you of your purse; today, by proxy, his hireling meets you in the upholstered car, in open day, demanding, "tickets please!"

The education and organization of the laboring classes into religious communities holding wealth and the results of labor in common, as did the disciples and humble followers of the lowly Nazarene, is the only solution of the industrial problem.

When you pray for the widow and the fatherless, answer your prayers in person so long as your larder and wardrobe hold out. If you would do less talking to God, and do more for the least of his children, the kingdom would come to you sooner.

Gladstone proposes to have the elements of politics taught in the higher schools, as they are in this country. Well, the elements of politics are taught here in the saloons, and consist of personal ambition, greed, bad whiskey, catcalls, "billies" and rotten eggs.—*J. S. Sargent.*

Knowledge is like timber; it should be well seasoned, when used.—*Anon.*

The Latest Spoken.

The Illinois Supreme Court Impeached.—The Albany Law Journal impeaches the Supreme Court of Illinois, and accuses that high tribunal of weakness, vacillation, inconsistency, and careless disregard of the constitution and the law. The charge that the decisions are made by individual judges, instead of by the whole court, seems to be successfully denied by the clerk of the supreme court himself, who certainly ought to be believed; but the other accusations yet remain. The decisions quoted by the Albany Law Journal are so discordant, and so feebly reasoned, that they diminish our confidence in the learning of the court, and in its judicial impartiality. The indecision of the decisions deprives the law of strength and symmetry. No suitor, however just he knows his cause to be, can depend upon the law. No lawyer, however confident, can safely advise a client.

As if to justify the censure of the Albany Law Journal, the Supreme Court of Illinois now reverses the judgment in the Cronin case, for errors which it sanctioned in the Anarchists case. By this reversal it has passed a solemn sentence on itself, and conjured ghosts out of the shades of Waldheim, and into the temples and mansions of Chicago. We may whistle aloud to keep our courage up, but in spite of our affected bravery a mysterious fear creeps over us, that, perhaps, after all, the so called anarchists were denied a legal trial by jury. If the latter decision is right, the former decision was wrong, and its consequences a tragic and melancholy mistake. This fear awakens the general conscience and finds expression in the following words, which I quote from a leading paper in Chicago. Deploring the opinion in the Cronin case, it says: "An argument like this could easily have been made in the anarchist case, for there was an abundance of technical errors in that upon which a reversal might have been based. If there was a miscarriage of justice in the Cronin case for the reasons set forth in this opinion, there was also a miscarriage of justice in the anarchist case, and no other conclusion can be reached than that *Spies and his fellow conspirators were judicially murdered.*" The inward, silent monitor that accuses us is neither to be deceived nor soothed by adjectives, and the "abundance of errors" cannot be exorcised by verbal incantations such as "technical." An illegal jury never was a merely technical error, but always a substantial wrong, especially in trials involving life or death; but of course, in a time of mob frenzy and judicial anarchy a different rule prevails.—*M. M. Trumbull, in Open Court.*

The Coming Rebellion.—The most critical period in the history of this country, since the firing on Fort Sumter, is at hand.

A rebellion, more formidable because its approach has been more subtle, is about to be launched. It knows no Mason and Dixon's line. It is not bounded by state lines or meridians. It has laid hold of the industries of every state. But only where it has been bearded, as in Kansas, Colorado, and some other western states, does its true import and purpose show forth.

Corporate capital has long been at work to enthrone itself on the ruins of the American republic, and if thwarted

in the attempt, will be foolish enough to undertake to do, by force of arms, what the slave oligarchy failed todo thirty years ago, and it will come much nearer to the accomplishment of its ends than many persons care to think.

It took four long years to crush out the slave-holder's rebellion, and it is still costing the tax payers of the country $150,000,000 a year in pensions, besides an immense sum as interest on a debt created in consequence and held by the men who are now ready to precipitate another crisis that will have its dividing line in the middle of every township in the country. All the avenues of commerce and trade are in its hands. All the necessaries of life are subject to its control. A very large part of the real estate of the country is held by this giant octopus, and before the present year expires, a war to the knife will be waged against industrial organizations of every nature. Already the railroads are notifying their employees to forsake their unions or leave their service, beginning on the weaker first; such as freight handlers, section men, etc. These out of the way, it will be but a short step to get rid of the most powerful.

Empty stomachs and homeless children find no responsive chord in the congealed hearts of the men who sit by comfortable fires and well filled tables. With the tramp question unsettled and the number of idle men increased to millions, it will be an easy matter, as Jay Gould expressed it, to hire one half to shoot the other half. That this is very possible is shown by the ease with which the Pinkertons raised an army of men on short notice to invade Homestead and shoot down innocent boys in Buffalo. The offer of something to do and enough to eat will capture many, and with ample means at their command the owners of corporate capital will be in a position to dictate.

The only way to quickly settle this matter is through the ballot box. The producers of the country outnumber the drones by millions, and if they but unite for their own common good, taking care to push aside every place-hunter and elect only true reformers to make and execute the laws, there is yet hope for the people. It may not destroy the intentions of the men who are intent on ruling for their own benefit to the ruin of the many, but it will give less time to them to complete their plans and hasten the day of deliverance.

Rally at the ballot box in defence of your firesides and your homes, and don't leave work to your posterity that can be better done now.—*Mill's Weekly World.*

The Dangerous Classes.—A great deal is said nowadays about the dangerous classes. They are commonly spoken of as the anarchists, the socialists, the discontented laborers who engage in combinations and strikes, tramps who infest the country, but there is one class of dangerous people, not even referred to by those who discuss the question of political economy and problems of social reform. One class is the idle rich, those who have the benefits of wealth and nothing to do, who have, owing to their money, large influence and from lack of moral purpose nothing to induce them wisely to use it. Their influence is often in its effect to corrupt and bribe. They are shown a deference, owing to their money, to which they are not entitled by reason of any intellectual or moral merit, but there are always large numbers of rather poor and more or less dependent people ready to do the bidding or to assent to the demands of this very class.

In political and social life and in all the various circumstances which are presented in our complex social system, the influence of wealth is used by unscrupulous possessors of it to mass numbers in favor of methods, and measures irrespective of their beneficial or injurious character. People who use wealth in this way are really dangerous morally and socially. Especially dangerous are those who possess intelligence, adroitness and energy as well as money, and who are utterly unscrupulous in the use of means for the accomplishment of their purposes. Their greed is such that they are continually desirous of adding to their possessions and they do not hesitate to bribe legislators, jurors, judges, members of corporations, indeed any person or persons whom they can use to enrich themselves or to further their schemes. Congress is continually beset by lobbyists doing all they can to secure class legislation for men of this type, men who are not content to get rich honestly and legitimately, but who wish to secure governmental assistance under one name or another. These men unite in trusts for the enrichment of themselves at the cost of the public. They form themselves into combines and engage in conspiracies against the people. Their method is to limit the production so that the demand for it will be greater, that they may thereby increase prices and fleece the public along the line of the least resistance. These men are called coal barons, or iron kings, or other high-sounding names, and the papers represent them as being the great captains of industry, when the fact is they are public robbers and a most dangerous menace to the public good.

The labor agitators, the socialists and the workingmen who are dissatisfied with their conditions are not necessarily dangerous. The disposition to single them out for condemnation, while ignoring the classes which are really dangerous, is owing largely to the influence which money has in giving tone to the public press, and in obfuscating the mind of the masses and thereby diverting attention from the real ills and evils which exist. If a few anarchists engage in some foolish or criminal proceeding, they are held up as the typical dangerous class of the republic, while nothing is said, or scarcely anything, in regard to those who are not simply fomenting local strife which can be easily subdued, but who are undermining the very foundations of republican government and corrupting not only legislators but public sentiment as well. It is time that there should be an intelligent consideration and discussion of the really dangerous classes.—*Religio-Philosophical Journal.*

Pure and good government can only come through the process of evolution or the law of gradual development, and its final fruition through universal birth. There are two general factors embraced in the law of development or evolution, diametric in their determinations; namely, disintegration, and integration. Every imperfect form of construction, when completed in its degree, can only be improved upon by its disintegration through the introduction of new elements and factors, and its reconstruction upon the basis of a higher organic force and unity.—*K.*

From "Ardath."

We can, if we choose, save ourselves, but we can seldom, if ever, save others.

* * *

No man ever really knows himself or fathoms the depths of his own possible inconsistencies.

* * *

The majority of people are the gold-fish born in a bowl, who have no conception of an ocean.

* * *

Out of all the exquisite symbols of heaven offered to us in earth, music, I think, is the grandest and best.

* * *

The world's myth—is the only eternal Real, and for the shadows of this present *seeming* we barter our immortal substance.

* * *

Would you be practically sensible according to modern social theories?—then learn to suspect everybody and everything, even your best friend's good intentions.

* * *

Fame is the passing breath that ruffles for one brief moment the on-rushing flood of time,—a bubble in the air to break into nothingness.

* * *

To repudiate the idea of personal merit too warmly is, as such matters are judged nowadays, suggestive of more conceit than modesty.

* * *

Frail nerves, weak hearts, uncertain limbs, these are the common characteristics of the young, nowadays, instead of being as formerly the natural failings of the old. Wear and tear and worry of modern existence? Oh yes, I know! but why the wear and tear and worry at all? What is it for? Simply for the *over-getting* of money. One must live? certainly,—but one is not bound to live in foolish luxury for the sake of out-flaunting one's neighbors. Better to live simply and preserve health, than gain a fortune and be a moping dyspeptic for life. But unless one toils and moils like a beast of burden, one cannot even live simply, some will say. I don't believe that assertion.

* * *

The millions who, in the present era, are ground down under the heels of the grimmest necessity, have no glimpses of God; they are truly in the darkness and shadow of death; they hear no angel music; they sit in dungeons, howled at by preachers and teachers who make no actual attempt to lead them into light and liberty;—while the so called "upper" classes are imprisoned as closely as they, and crushed by intolerable weights of learning, such as many are not fitted to bear. Most people are callous, careless, ignorant, and forever scoffing at what they do not, and will not, understand,—to pluck them from thence, now, will almost need a second visitation of Christ, in whom, if he came, we should probably not believe!

* * *

There is no Church! The world is waiting for one. The *Alpha Beta* of Christianity has been learned and recited, more or less badly, by the children of men for nearly two thousand years,—the actual grammar and meaning of the whole language has yet to be deciphered. Meanwhile, in the shaking to and fro of things—the troublous sifting of the wheat from the chaff—we must be content to follow by the Way of the Cross as best we can. Christianity has fallen into disrepute, probably because of the self-renunciation it demands,—for in this age the primal object of each individual is manifestly to serve SELF only. It is a wrong road, a side lane that leads nowhere, and we shall inevitably have to turn back upon it and recover the right path,—if not now, why then, hereafter!

* * *

He had won the difficult comprehension of himself; he had grasped the priceless knowledge that man has no enemy save *that which is within him*, and that the pride of a rebellious Will is the parent sin from which all others are generated. The old Scriptural saying is true for all time, that through pride the angels fell; it is only through humility that they will ever rise again. *True* humility is not slavish, as some people imagine, but rather royal, since, while acknowledging the supremacy of God, it claims close kindred with him, and is at once invested with all the diviner virtues. The conquering of *self* is a battle in which each fresh victory bestows a deeper content, a larger happiness, a more perfect peace,—and neither poverty, sickness, nor misfortune can quench the courage, or abate the ardor of the warrior who is absorbed in a crusade against his own worser passions. Egotism is the vice of this age. The maxim of modern society is "each man for himself, and no one for his neighbor." In such a state of things, when personal interest or advantage is the chief boon desired, we cannot look for honesty, in either religion, politics or commerce. When no real enthusiasm is shown in anything except the accumulation of wealth; when all the finer sentiments and nobler instincts of men are made subject to Mammon worship, is any one so blind and mad as to think that good can come out of it? Nothing but evil upon evil can accrue from such a system, and those who have prophetic eyes to see through the veil of events can perceive, even now, the not far distant end,—namely, the ruin of the country that has permitted itself to so degenerate,—and something worse than ruin, degradation!

* * *

Not for fame do thy work, nor for wealth, but for love and the glory of God; for love of the beautiful, the pure, the holy, for love of humanity. Serve God and live; serve self and die. Such is the eternal law of the spheres invisible; the less thou seest of self, the more thou seest of heaven. Thrust self away, and lö! God invests thee with his presence. —*Marie Corelli.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

Camp Archer, Portland, Oregon.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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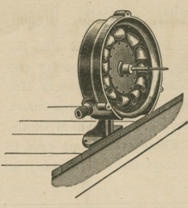
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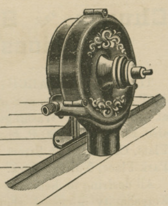
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